



A  
Fannaticks      Addresse

HUMBLY PRESENTED

To the KING and his PEERS,

And also to his People in their *Representative*,  
The COMMONS House of PARLIAMENT,  
Assembled and Sitting at WESTMINSTER, &c.



Or as much, as several that lately took upon them the places of Trust, Government and Authority in these Nations, under a pretence of making such a *Reformation* in Church and State, as was agreeable both to the Law of God, and the best Reformed Churches; And yet their Ends in all this, the Event did clearly evidence, was nothing either more or less, but to advance and set up Self, and Self-Interests; the which that they might the better, and with the more Self-security effect, they Proclaimed **Liberty of Conscience**, that so they might gain a Party to stand for and by them, if necessity required; In which time of Freedome, a small Party. (the Searcher of all hearts right well knoweth) enjoyed our Liberties under them, with an utter Detestation both to their Acts of *Violence*, Oppression, and Self-servings, with our continual bearing our Testimony against them, in those Actions, as it fell in our way, both in Discourses and Teachings; but more publickly in my Books, printed and published in the year, 1648. called, *The Symptomes of Ruin*, or, *The Sword and Famine, the Attendants of Oppression*; as also in that Book, intituled, *A Cup for the City and her Adherents*; and in that Poem, called, *A Spie for Justice, sent out of the Tower Chamber of the Fleet*; In all which it will evidently appear, that

for mine own part I could not own, nor in the least allow of their Violence nor Oppression : And the better to clear to the whole Nation , our Innocency and the cleanness of our hands, as to all manner of acts of *Violence* , and *Oppression* , I caused 1500. *Declarations* to be Printed and Published, the 12th. day of the 11th. Month, Vulgarly called *January*, in the year 1659. which is also joyned to the latter end of my *Fannaticks Mue*, cast into the *Kings Treasury* ; in which I declared my Judgement , and the Judgement of that small Company that were in Society with me , both concerning *Fighting*, *Swearing*, and *Government* , and our obedience to *Magistracy*, and *Magistrates* , and our present dislike to them then in being, as in the 23, and 24. lines of the said *Declaration* , (if recourse therunto had) is evident : And yet notwithstanding , my self with two more of the said Declarers , in this late *Imprisonment* , about the late *Insurrection*, and also upon refusing to Inge to the *King* by an Oath , we have been Cruelly Imprisoned , in the Gate-house Dungeon , and two of us also most abusively ( with others) were Printed as *Traitors*, although the thought of those, and such like Acts of Violence , and Bloodshed , are even an Abhorring to our Souls.

And seeing we have the Word of the *King* passed to us, for our Protection under him , in our Liberties in our Meetings , to discharge our Duty to our God , and each to other , in that way that God hath Manifested himself unto us in his revealed Will, the Holy Scriptures of Truth, so long as we on our Parts without Acts of *Violence*, *Hostility*, *Plottings*, *Contrivings* , or *Underminings* , shall behave our selves peaceably and quietly under him.

And seeing we on our parts , have never in the least forfeited our Priviledges , by any thing that we have either *Acted* , or in the least *Intended* , and yet our peaceable and quiet *Offerings* , have been beset with rude and debauched *Souldiers*, Rending and Swearing, attended with the *Rude Rabble* ; and that since our late *Inlargement* by the *Kings Coronation Favour* ; And all this for speaking in the Name of *Jesus of Nazareth* , a man approved of God, Acts 2.22. He that is pretendedly owned of you all , and contended for by you all ; and yet such is the Inveteracy of the spirits of some , that they are Eagerly fighting against those that in the singleness of their Souls serve this *Jesus* in the footsteps of the *Flock of God gone before* ; of whom, because the *King*, the *Nobility*, and the generality of the Commonalty of this Land of our Nativity, are misinformed of some of us , and that we with some , are of the Judgement , that killing is no Murder ; Intend to lay a punishment

ment upon us; for the guilt and opinions of some, whom we as little own, as they that are ready to inflict the punishment; I have therefore thought good once more to set Pen to Paper, and in plainness of Speech, to give the *King* and his *People*, and you their *Representative*, a fresh discovery of the Intents of our hearts, and the bent of our spirits, in the singleness of our Souls, in the sight and presence of him, who is the searcher of all hearts, that sin-revenging God who is of a more purer Eye, then to approve off, or to behold Iniquity with approbation thertunto.

I shall therefore declare our Judgements as to the present *Governour*, and *Government*, and our Opinion touching *Government* simply so considered; And then I hope *Daniel* like, neither the *King*, his *People*, nor you their *Representative*, shall find any just cause against us, save in the matters of our God; in which (the Lord assisting us) we shall resolve in Gods way to go on in, and if therein we perish, we perish.

And therefore first of all, I shall let you know, that we do own *Government*, and that we both do and shall Resolve to be obedient to *Governours*, because they be *Ordained of God*, according to Rom. 13. 1, 2. And therefore on our parts we dare not resist them, but shall according to vers. 7. *Render unto them Tribute, Custom, Fear and Honour*: and for as much as we have seen the hand of him who changeth the Times and Seasons, who removeth *Kings* and setteth up *Kings*, *Dan. 2. 21, 37. Dan. 5. 18, 19. 1 Sam. 15. 1, 23. 1 Sam. 16. 12.* to be great in this change in setting up *Charles the Second*; we do therefore own him to be the Lawful King of these three Nations of *England, Scotland and Ireland*; And to whom we shall willingly submit in all Civil things, that we do find to be agreeable to the Mind of God, revealed in that Directory, his Holy Scriptures of Truth; and if at any time he shall require from us any thing that we cannot in Conscience Actually obey him in, we shall not in the least resist him violently, nor by force of Arms oppose him, but shall patiently suffer under him the penalties for our not obeying him; And as we own him, so we shall receive, own and obey Actively or Passively, all others his Civil Magistrates, set up and sent by him, for the punishment of *Evil Doers*, and the praise of them that do well, according to 1 *Pet. 2. 13, 14.* And this we shall do in the singleness of our Souls, without *Evasions, Equivocations, or mental Reservations.*

Secondly, As we do own *Magistracy* to be of God; so we cannot look upon our selves to be concerned in the affairs of this, or any other Nation, so as to have to do with *Government*, as to our own particulars, although we were indowed with such Qualifications and Estates, as might  
render

render us Capable thereof; because we look upon our selves to be a People chosen out of the World, and such as shall be hated of the World, Joh. 15. 19. and for the sake and Name of Christ shall be Hated before Kings, Rulers, Governours, Magistrates, and Councils of this World, as he himself hath foretold us, Mat. 10. 17, 18. Mark 13. 9. For all that will live godly in Christ Jesus shall Suffer Persecution, 2 Tim. 3. 12. And therefore we look upon it to be our Duties, to behave our selves as Pilgrimes and strangers on Earth, as the Flock of God gone before us did, and were, Heb. 11. 13. 1 Pet. 2. 11. And to sit loose to the things of this World, and to use the World as if we used it not, and as not abusing it, 1 Cor. 7. 30, 31, but that our Moderation therein and in all things, may be known to all men; because the Lord is at hand, Phil. 4. 15. And not Martha-like to be too much Cumbred with the things of this World, but with Mary, to look after that one thing necessary, and to choose that good Part which shall not be taken from us, Luke 10. 41, 42. And as we are Risen with Christ, so to seek those things which are above, where Christ sitteth at the right hand of the Father, Col. 3. 1. And so to lay up for our selves Treasures in Heaven, where neither Rust nor Moth do corrupt, and where Thieves cannot break thorow, nor steal, Mat. 6. 20.

Thirdly, We shall and do own the Parliament of England, convened and gathered together by the Kings Writs, to be the Lawful and onely Lawful Assembly of the Nation, for the Confirming, Establisshing, Making and Repealing of Laws and Statutes, for the better well-being of the Nation in Civil things; but we cannot find from the Word of God, any Warrant for the greatest of Men or Councils, either Civil or Ecclesiastical, to Alter or Abrogate any of the Laws of God made by that great Council of Heaven; or to prescribe any other kind or manner of Worship, then what the great Jehovah in his Magna Charta, the Holy Scriptures of Truth, hath Establisshed, Ratified and Confirmed, by Miracles, Signs, and Wonders, and divers Gifts of the Holy Ghost, according to his own Will, Heb. 2. 4. And in which the Flock of God gone before us Acted, who continued steadfastly in the Apostles Doctrine and Fellowship, and in Breaking of Bread and Prayer, Acts 2. 42. to which Directory onely, we both do must and shall conform to and none other. And if by the hands of the Rude Multitude, by your continued Tolleration, or otherwise by your Appointments, we shall therein or therefore perish, we perish. Yet I cannot but by the way let you know, That for some time past I have observed and taken special notice, that when Parliaments have gone about that work, of Setling and Ordering of Matters concerning the Worship and Service of God, their Designs have Suddenly been Blasted, their Councils confounded, and their Enemies Forreign or Domestick, Increased,

creased ; by which means they have been forced to leave that work , or else by the hands of those that called them, or by the Armies Force they have been violently dispersed.

And now I shall Really Inform you of our Resolutions herein , and shall declare, That if this great Assembly shall go on to Intermeddle with the *Regulating* of our *Consciences* , as to the *Worship* and *Service* of our God, or give it into the hands of the Church-men of *England* so to do, we shall not by force of *Armes*, nor the least *Violence* Oppose them, nor Comply with any that shall Oppose them ; neither shall we Retolve to Conform to them in the least , in what is Inconsistent with the *Laws* of our God , lest us in *Scripture Record* : But under our penalties, for our refusals, we shall with *Israel* of old, groan under such *Egyptian Bondage* ; And we question not , but that the Captain of our *Salvation*, in his own due time, by a mighty hand, and a stretched out Arm, will release and relieve us, to the comfort of his poor Oppressed Suffering ones , and to the confusion of His , and His Peoples Enemies ; And with *Israel* of old , we shall resolve to *stand still and behold the Salvation of our God* , which he will work for us , let our Sufferings be under (you, or them) what they will , for our not Actually obeying mans Traditions.

Fourthly, We look upon it to be our bounden Duty notwithstanding, though we Suffer for it by the hands of Men , yet to follow the Direction of *King Jesus* the Captain of our *Salvation* , who himself was *made perfect through Sufferings* , *Heb. 2. 10.* Who, that his own Flock might the better avoid that great Danger of *Swearing* , either by Ignorance , Forgetfulness, Mistakings , or by reason of Fear, Favour or Affection , he perswadeth them not to *Swear at all*, *Mat. 5. 34.* who also telleth us, *Mat. 5. 20.* *Tho. Except our Righteousness, shall Exceed the Righteousness of the Scribes and Pharisees, we shall in no wise enter into the Kingdom of Heaven* ; And therefore, in *Verf. 37.* he requireth, that our *Yea* should be *Yea*, and our *Nay* *Nay*; and he addeth this as a Reason, for saith he, *whatsoever is more then this cometh of Evil* , or of that Evil one : as much as if he should have said , when you either assert or deny a thing , you shall do it with such singleness of heart , and such sincerity of Soul, being in me, or in my Way Order or Worship, as that you shall not cause the Name of God , nor his Gospel to be Blaphemed or Evil spoken off , by reason of your deceitful denyals or affirmings , but that you speak the Truth in me , who am made of my Father unto you , both *Wisdom* , *Righteousness* , *Sanctification* , and *Redemption* ; And so am become to you the Lord your *Righteousness*,  
Jere. 23.

*Jere. 23. 6.* who as I judge, doth not tie us distinctly to the Circumstance of the termes, *Yea* and *Nay*, but to the substance of the Verity or Truth of the thing asserted, although the termes may differ, as do his own, who saith, *Verily verily, I say unto you*, *John 3. 3.* who also useth the same Expression above twenty times in that Gospel by Saint *John*, the which *Verily, Verily*, had it been an Evil, or if it had come of that Evil one, and he himself speaking it had been his Evil, to have tied us from it, as an Evil, and yet Acted it himself; and so he would have layed himself under a guilt, the which to say, I really believe is no less then Blasphemy: So that he tieth us, as I judge, not to the circumstance of the words, but to the substance of the Matter, and that without *Swearing*, in saying, *Swear not at all*: So that though we cannot *Swear to King Charles*, yet we can and shall be freely willing to *promise to King Charles*, what we can safely and upon a Scripture Account promise. And as we are not our selves free to plot, contrive, nor by force of Armes to undermine Him, nor His Government; so to prevent the shedding of Blood, and the breach of the Peace of the three Nations, we shall and will be ready and willing to discover all *Plots, Conspiracies*, or any thing that by force of Arms we shall know of against Him, to some Justices of the Peace, or other His Ministers, within 24. Hours after the knowledge of such Plot or force Intended; and shall resolve (the Lord assisting us) to be as true and faithful in our *Yeas* and *Nays*, whether Promilitary or Testimonial, to *King Charles* and his Subjects, of what Rank or Quality soever they be, as our Brethren of *Holland* are to their *States*, and to their fellow Citizens and Townsmen; And we hope our performances therein will be found far more Real, then the Multitudes either are or have been, who have been ready to Swear for this to *Day*, and against it to *Morrow*, whose own Interests generally cause their mouthes to open, in such Swearings and For swearings, more then Conscience; The which we dare not do, lest we be found Transgressing the Law of our Saviour, and his faithful servant, who say, *Swear not, and Swear not at all*, *Mat 5. 34. Jam. 5. 12.*

Fifthly, We look upon it to be our Duties, to be a peaceable, a quiet, a harmless, and an Innocent People, and to keep our selves from all Manner of Acts of *War, Violence*, and *Hostility*; Because to kill, Inslave, bring under, ruine, or destroy our Friends, were most Inhumane; And to do so to our Enemies, we dare not, because our Law-giver by his faithful servant, *Rom. 12. 17. &c.* requireth us to *Recompence to no man Evil for Evil*; But that we *Provide things honest in the sight*

fight of all men; And that if possible, as much as in us lyeth, we should live peaceably with all men; who requireth us not to *avenge our selves* but rather to *give place unto wrath*; because it is written, *Vengeance is mine, and I will repay it*, saith the Lord: Therefore saith he, if *thine Enemy hunger, feed him*, if *he thirst, give him drink*; for in so doing thou shalt *heap coals of fire on his head*; And *be not overcome with Evil, but overcome Evil with good*: yea, and so saith our Saviour himself, *Mat. 5. 44. But I say unto you, Love your Enemies, Bless them that curse you, do good to them that hate you, and pray for them that despitefully use you; that you may be (or that you may Evidence your selves to be) the Children of your Father, which is in Heaven; for he maketh his Sun to rise on the Evil, and on the Good, and his Rain to fall on the Just, and on the Unjust: for if you love them which love you, what reward have ye? Do not even the Publicans the same? And if ye salute your Brethren onely, what do ye more then others? do not even the Publicans the same? Be ye therefore perfect, even as your Father which is in Heaven is perfect.* And we look upon it to be our Duties to follow our Lord and Master, who left himself a Pattern for us to follow, who saith, *Mat. 11. 29. Learn of me, for I am lowly and Meek, and ye shall find rest for your Souls*; who, saith the Apostle, *1 Pet. 2. 21. 23. When he was reviled, reviled not again, when he Suffered, he threatened not; but committed himself to him who judgeth Righteously.* Much more might be said to their particular, the which for brevity sake I shall omit; And shall thus affirm, That for this cause, and such Requirements as these are, we dare not have to do with Weapons of War, nor that the Acts of Violence in any case be found in our hands, no not for the best things, and to advance or promote either the Gospel or Kingdom of Christ by any such way or means, we dare not in the least have so much as a thought, but look upon it to be our Duties Patiently to wait, and earnestly, according to that other Requirement of Christ, to Pray, *That his Kingdom may come, that to his Will may be done on Earth as it is in Heaven, Mat. 6. 10.* And as we have declared in the said Declaration, in 1659. That we could not hold Society with, nor own those that were in the same Faith and Order with us, and from whom we then stood at a distance, that Acted with the Carnal Weapon, Weapons of War, and Acts of Hostility then; so still, we look upon it to be our Bounden Duty so to do, because it is so frequently forbidden in Scripture, and also because it bringeth such an *Odium* upon the Truth, and also upon the peaceable People of God that are in Gospel Order, and walk close to the Appointments of Christ in all his Ordinances, and in Church-fellowship, as it is at this day: And therefore we cannot have to do with any such as do so Act, or that



look upon it to be their Liberties, or Priviledges so to Act; And shall have as little to do with them now as then, or with any one that hath so acted, unless they shall freely relinquish the same, and shall acknowledge their failing and Evil in their so acting, whether it be either against, or for *King Charles the first*, or *King Charles the second*; It being so cleerly made out to us, and also to severall of them that formerly so acted from the Holy Scriptures, to be contrary to the qualifications of a Gospel Disciple, to have to do with the *Weapons of War*, or the *Sword of slaughter*, whose Weapon onely ought to be the *Sword of the Spirit*, which is the *Word of God*, to cut down, kill and slay, wound and bring under every *Imagination*, and every *high thought*, that *Exalteth it Self against the Knowledge of Jesus Christ*; and to bring every Soul to the Obedience of Christ, in all his Lawes, Statutes, Ordinances, and Appointments: In order whereunto,

Sixthly, We look upon it to be agreeable to the pure Will and Mind of God, that there be a free *Toleration* for Men and Women to *Worship* God, without either Constraint or Restraint; And that no Acts of Violence be used against them therein, to force the *Conscience* of any, no nor of the meanest of the Sons and Daughters of Men, of what persuasion or Judgement soever they be of; because Jesus Christ out of that exceeding Love of the Father, was sent to lay down his Life for the Sins of the World, John 1.29. and to be a *Redemption for that first Transgression*, Heb. 9. 15. under the guilt of which all the whole Bulk of Mankind that ever were, are, or ever shall be, by Imputation, do lie under; and from the punishment of which by Jesus Christ they shall all be released, and restored, Rom. 5. 18. And not onely so, but they are also by Jesus Christ, that second *Adam*, brought into a Capacity to have that Salvation that is in Christ Jesus, with Eternal Glory, 2 Tim. 2. 10. whose work was to *come to seek and to save that which was Lost*, as he himself saith, Luke 19. 10. And therefore he gave out his Universal Commission, the Benefit whereof extendeth to all; and therefore to be *Preached to all*, Mat. 28. 19. Mark 16. 15.

And we having this Universal Gospel to Preach, to wit. *That God was in Christ Reconciling the World unto himself by Jesus Christ*, not Imputing their *Trespases* unto them, and hath committed unto us the Ministry of Reconciliation; now then we are *Ambassadors for Christ*, as though God did beseech you by us; we pray you (yea) (you great Tall Cedars of England) [we pray] you in Christ stead be ye reconciled unto God, 2 Cor. 5. 19, 20. And have a care I beseech you in the Fear of the great *Jehovah*, that ye neither slight our Message, as you tender the good



good of your own Souls to Eternity ; neither be ye, I pray you, as those Pharisees, and Hypocrites, against whom a Wo was pronounced by our Master *King Jesus*, Mat. 23. 13. who shut up the Kingdom of Heaven against Men, who neither desired to go in themselves, nor suffered those that were entring to go in : O I beseech you have a care of this, for Men are backward enough of themselves, and should you but seem to hinder them, haply their disobedience may be put upon your score ; And he that is found forwards now to hinder, will be found most guilty at that Day, when Christ shall dispence to every Man according as his work shall be, 2 Cor. 5. 10. O I beseech you once again, yea and again I intreat you, have a care every one of you, as you tender your own good to Eternity, that you hinder none, though never so Rich, nor never so poor ; for God is *no respecter of Persons, but in every Nation, he that feareth him and worketh Righteousness, is accepted of him*, Acts 10. 34. Hinder none, be they never so young, nor never so old ; for our Householder the Master of our Family, *Jesus Christ* who is a Son over his own House, comes to some Early in the Morning, Mat. 20. 1. &c. even whilst they are tender & young, even so soon as they come to Reason and understanding, God by the Incomings of his Holy Spirits, comes to hire them into his Vineyard ; to some he comes at the third hour, in their Youth, to others at the sixth Hour in their Manhood, to others at the ninth Hour in their declining Age ; and to some again at the 11th. Hour, even in their old Age : O then I say again, I beseech you have a care, that none be hindred of their entrance into the Vineyard of Christ, of no Age or Sex whatsoever ; for he may be loytring in the market place of the World this day, that may be hired into the Vineyard of *Jesus Christ* to Morrow ; for Christ of a *Persecuting Saul*, may Suddenly make a *Preaching Paul*, one voice from Heaven can do it ; through mercy I know it by good Experience, and therefore I am the boulder to assert it ; And that provoketh me the more earnestly, to Beg again and again, that no Violence be used, because the Householder, Mat. 20. 1. is said to Hire, not to Frighten, nor Beat, Force, or Constrain, but to Hire Labourers, to go into his Vineyard, telling them what they shall have for their pains ; if they will Labour when they are there ; And as I told the King in my *Fannaticks Mite*, in Page the ninth of the last Impression, *That a Gospel Minister was not as a General in an Army, to Frighten, Beat, or Fight men into Faith ; but as an Embassador, to perswade and Invite, and gently Treat with, and to Intreat into the Way of God ; the one being Gospel or Evangelical, but the way of Force being Diabolical and of the Devil, and proceedeth from the Fruits of the Flesh ; a part whereof I told the Mayor of*

*London*, in Christian Love to his Soul, the darger thereof, in my Alarm given to him in his Quarters, in Page 34. in which some of them are clearly laid down, and how they will exclude a Soul from Heavens Glory.

Again, it is required, that *all things be tryed, and that which is good be held fast*; But how shall there be a trying of all things, if there be a constraint onely to one? for how can there be a choice, where the trying any but one is restrained? the which restraint confounds the choice. Again, if those of the *Episcopal Government*, do look upon *Toleration* or *Libertie of Conscience*, simply so considered, to be a Sin, Then I query if it be not an Evil to *Tolerate* any? and whether that Evil is not then more Aggravated, if they shall *Tolerate* that *Opinion or Religion* that they would have us Swear against, because they say it is Idolatrous and sinful? And whether there is not a farther Aggravation, if the worser be allowed, and the better be suppressed? And whether they will not Evidence themselves to be such, as judge not as God judgeth, if they shall *Tolerate* the Great, the Rich and Mighty, and suppress the Mean, the Poor and the Low? when God *Respecteth not Persons*, but in every Nation, he that feareth him, and worketh Righteousness, is accepted of him.

And therefore I would earnestly Beg every one, (the bent of whose spirit carryeth him that way) according to the Requirement of the Apostle, to try their spirits whether they are of God or not, 1 Joh. 4. 1. and to Examine their Wisdom in this case of *Persecution*, whether it be that Wisdom that is from above, which is first Pure, then Peaceable, Gentle and Easie to be Intreated, full of Mercy and good Fruits, without Partiality, without Hypocrisie, Jam. 3. 17.

Whether it be without Partiality? whether they would be willing to be served so themselves? whether if they have at any time undergone *Persecution* for Conscience sake, and have not cryed out against it as abominable, as the Roman Catholics and Episcopalians have done, in that Grand Usurper Oliver Cromwells dayes, and the General Baptists, confident I am, should have done, had he longer continued; Even as they with others now do, and as that People of the Presbyterian perswasion suddenly (unless my judgement greatly fail me) will do, if this Horrid Rone-bred Persecuting Spirit, still be Predominant in England; which is contrary to the true Spirit of God, whose Fruit is Love, Joy, Peace, long Suffering, Gentleness, Goodness, Meekness, and Temperance; against which there is no Law: no Law of God, although there be now some Lawes of man intended to be made against them:

them : O that this were taking upon your spirits , that now sit at the Stern !

Was not your Loyalty to *King Charles the first*, and *King Charles the second*, a great cause of your Hardships, most of you ? How fared it with you , you that were continually in *England* ? Was not those that bore sway in *England* your continual *Tormentors*, your fear and dayly dread ? And those that were away, Did not they feel the smart of it ? Did you not all both abroad and at home, cry out of *Oppression*, *Cruelty* and *Tyranny* ? Did you cry out of them, and think you that others, will not cry out of you, if you be found such Actors to others ? Was it evil in them to use you so, for your Loyalty to *King Charles* ? And can you be so cruel to those that are Loyal to *King Jesus*, and never acted any thing against *King Charles the first*, nor *King Charles the second*, or against the meanest of you, nor ever took part with them that did ? Did the hand of God follow them for their cruel and unjust Actings to you and the *King*, as most of you do say it did ? And can you be the same to others, for their Loyalty to Him who hath righted you of them, and brought you to your own again ; and that against some of them too, that never got the worth of one farthing by all their Pillagings, Plunderings, or Sales, neither of Goods nor Lands ? Can you be contented to enjoy your own ? And are you not willing that those that never harmed you, should enjoy theirs ? Are you glad that you are brought into the Land of your Nativity again ? And would you now most cruelly juggle others out ? Are you now setting up that Worship, that you judge to be agreeable to the mind of God ? And will you now force others to forsake what they are perswaded to ?

Oh ! that you would but consider, what your own Oppressions were, and who you are now about to Oppress ; Let not your fury, nor revenge fall heavy upon the Innocent ; Why should Iniquity and Injustice be found in your hands ?

Oh ! Consider with your selves apart, and discourse it each with other seriously, what such a Judgment, as I in the singleness of my soul have laid before you, can, or ever did do you harm ; who never did any Acts of Violence for, nor against you or the *King* ; nor ever shall resolve to do ; who have not gone with a defensive Weapon so much as to defend my self with, above this fifteen years ; and am of the same Judgment with our Brethren of *Holland*, whose innocent and harmless behaviour, confident I am, many of you in that time of your absence from this Land of your Nativity, are well acquainted with ; the which I am confident the strictest of you have no just exception against, either for endeavouring to undetermine

dermine Government, or to pull down Governours, or by fraud or force, to have to do with any mans Possession, Goods, or Estate; who am willing to *do by another, as I would have another do by me*, and am as willing another should Live as my Self; whose Indeaour in all my Teachings, have been to perswade Persons to forsake and avoid all acts of *Violence and Oppression*, and to cleave to God with purpose of heart, and to perswade those that have Owned God in his Own way, to continue stedfast in the same, and to prove Faithful to him, whose Lawes teach the best Loyalty to our Earthly *Princes*, and purest Love to all, yea to our very Enemies; who with single-heartedness to all, and without either Fawning or Flattery, have and shall still resolve to tell every one, with whom I have to do, the worst of their Condition, and shew them the danger they are in, by reason of their misactings; with an earnest desire that in order to their Eternal well-being, they would refuse the Evil and choose the Good.

And so I have at this time done with you, the great *Council* of the *Nation*, and if for my plainness of speech either as to the matter or manner of it, you shall become mine Enemy, because I deal so plainly with you, I shall let you know, that notwithstanding, I shall in the singleness of my Soul pray for you, and for your Conversion, not in the least Indeaouring, or Plotting your Confusion.

And now I shall earnestly desire both the *King*, his *People*, and you their *Representative*, to judge with Equity our Innocent Cause, that so when you shall your selves be Summoned at that great Session, before that great Tribunal and Righteous Judge, who shall give to every man according as his work shall be, that then you be found Innocent and without Blame, as to your actings against the peaceable Ones of Christs Flock, whose Sentence, of, either, *Come, ye Blessed, Inherit the Kingdom*; or, *Go ye Cursed into Everlasting Fire*, will be of an Eternal Extent, and that upon the account of Mens actings to his People, either for doing them good, or for refusing to do them that good they might have done them; who looketh upon what is either neglected or done to them, to be done unto himself: And hence it is, that he uttered that from Heaven, saying, *Saul, Saul, why persecuest thou me? I am Jesus whom thou persecuest*, Acts 9.3,4. And after the same manner will be his Sentence at that great Day of account, even, *Go ye Cursed into Everlasting Fire, prepared for the Devil and his Angels*; for when I was Hungry ye fed me not, and naked, ye clothed me not, Sick and in Prison, and ye visited me not; For inasmuch as ye did it not to one of these little Ones, ye did it not unto me.

O then I beseech thee, whoever thou be, that art of a Persecuting spirit; I say again I would Beg thee seriously to consider, O Persecuting spirit, that if the Lord Christ, will thus severely punish the neglecting the *doing good* to his People, when Hungry, Naked, Sick, and Imprisoned; What then will be the Portion of those that cause them to come into such difficulties and straits, as Imprisonments, Hungerings, Nakedness, and Sickness; And cause them to be thrown as it were on heapes, one upon another, as some of the *Baptists* lately have been in one Room some 9. Foot broad, and 14. Foot long in *New Gate*? And much after the same way in several other Gaols and Prisons in the Nation; Enough to breed Infections and Diseases, had not the God whom we serve appeared mightily in our Behalfes.

And seeing the Eternal Sentence, will be so severe against such *Violent Actors*, In love to their Souls I cannot choose but give them a timely Caution, and in their behalves with that servant of the Lord, Deut. 32. 29. Cry out and say, *O that they were wise, that they would understand this, that they would consider their latter End.*

And now let not the King, his Peers, nor his People, be angry, and I will speak but this once more in the behalf of my self, and all that are of the Separation, of what Judgement soever, that so if possible I may be Instrumental, that the Peace of the Nation be preserved, and kept; And this I shall humbly Beg, that if you are not willing that we should serve our God, in that way which we have received, But that we shall be taken into custody for our so doing; that then you would Commissionate some Peace Officers for that work to have to do with us; And that we be not left to the mercy of the Rude Multitude, nor the Violent Laws of the Mercenary Souldiers, whose actings towards the peaceable, have been very Rude and Inhumane, in *London* and *Westminster*; where at one Meeting, they wounded one man so dangerously on his — Arm, that it is greatly feared, he will lose the use of one of his hands.

At another Meeting-place, they Rudely came and drank up the Wine that was provided by that Congregation, to Celebrate that Holy Ordinance of Communicating at the Table of the Lord.

At another Meeting-place, the Congregation being generally dispersed before they came, in revenge whereof the Souldiery set on the Rude Multitude, to break in Pieces the Table that they used to make use of to Celebrate the Lords Supper upon.

At another Meeting-place, they Rudely behaved themselves, Violently casting some of them head-long down the Stairs, but the Stairs  
being

being winding, and some People upon them, the force of the falls (through mercy) being thereby broken, there was not much harm done as to the People, the greatest harm that was done, was by one of the Souldiers to himself; for he set that up then upon his own score, the which (unrepented off) will exclude him Heavens Glory, if the saying of our Apostle be true, in 1 Cor. 6. 9. who would *not have men to be deceived*, for saith he, *Neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor abusers of themselves with Man-kinde, nor Thieves, nor Covetous, &c. shall Inherit the Kingdom of God*: And such was one of them, as I am Informed, by one who saith, that *at the very Interim of time* charged him with it, in the face of the Congregation; and if such Acts of Deceit should be winked at and allowed, we should be in as bad a Condition, as when our Houses were searched, upon the late *Insurrection*, when, who would, came and forced into Houses, and took and bore away what they pleased, to the great hinderance of some, as can be clearly Evidenced: And when our Pockets were searched in the main Guard, and our Knives and other things taken from us, and never restored to us again: and if such *Acts of Violence* be not restrained, our peaceable and well governed Land, in a short time may (it is to be feared) become *Acheldama*.

And therefore in the behalf of my self, and all others, whose Light it is to walk in a *Separated way*, if by your Appointments, we shall be taken into custody for our peaceable Meeting together, in the Service of our God; I shall humbly Beg, that we may have the Priviledges of free-born *Englishmen*, and that which the worst of Offenders enjoy; who though the Lawes both of God and man, will condemn to the shamefullest death, yet they are apprehended by *Peace-Officers*, and Peaceably preserved from the hands of *Violence* and Cruelty, till they be Legally Charged, Adjudged and Condemned; The which Security, if this great Assembly shall vouchsafe us, and that the Nation be forbidden to make any tumultuous Insurrections, contrary to the Peace of the Nation, And that they forbear to commit any *Acts of Violence* upon us, either in our Peaceable *Assemblings* together, or apart at our *Habitations*, or elsewhere, till further Order from the *Assembly*: The which if this *National Assembly* shall vouchsafe us the Priviledge of, we shall in all humility and thankfulness acknowledge it: But if not, Yet it shall be our great care in our *Meetings*, to perform our Duties in obedience to our God, and to follow that Christian Advice of his Servant, in 1 Tim. 2. 1. *To make Prayers, Supplications, Intercessions,*

*Intercessions, and giving of Thanks for all men, for Kings, and all that are in Authority; that under them we may lead a peaceable and quiet life in all godliness and honesty; because it is good and acceptable in the sight of God our Saviour: And this shall be the Resolution of Him, whose onely End and Aim is the Glory of God, the good of the King, the Well-being of his People, and the Eternal Benefit of all your Souls;*

*Who in the Singleness of heart, in the sight of the all-seeing God, shall Subscribe himself, a Friend to your Souls, in order to your Eternal well-being, in the behalf of himself, and those he hath Communion withal.*

HENRY ADIS.

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THE END.





CXXXVIII

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# ADVERTISEMENT

## From the General Penny-Post-Office.

**W**HEREAS by an Order from the Post-Master General, bearing Date the 11th of March, 1684, all Carriers, Stage-Coaches, Higlers, and Drivers of Pack-Horses, are forbidden to Carry, or Re-carry any Letter, or Pacquets of Letters, except what concerns their Packs, upon the Penalties therein exprest; Therefore for the better Accommodation of all persons in their Correspondency, there are Foot-Posts setled for the Collecting and Delivering of all Letters, as well for the General Post-Office as others, to these Towns round London, brancht out from the Six Offices; as followeth; Viz.

From the Office for WESTMINSTER-Precinct, in Dukes-Court, near St. Martins-Church, to	From the Office for the TEMPLE-Precinct, in Chichester-Rents, near Lincolns-Inn.	From the Office for SOUTHWARK Precinct, in Fowl-lane in the Burroughs to	Reddriff
Chelfey Blacklands Earls Court Sandy-End The Grove Parsons-Green Wallham-Green North-End Fulham Hammer-smith Chiswick Stran on the Green Turnham-Green Old Brandford New-Brandford Thisleworth Twittenham Knightsbridg Brompton The Gower Kensington Shepherds-bush East-Acton Acton-Town Little Eiling Great Eiling Hanwell Southall Hayes Hillendon Uxbridg Northall Perrysfield Canford-Town and Green Harrow oth' hill Pinner Rickman'sworth	Pankridg Kentish-Town Hampstead Highgate Hendon Edgworth Stanmore Bushee Watford  Islington Holloway  Limehouse Poplar Blackwal Stepney  Bow Stratford Upper and Lower Bromley East and West Ham  Upton Plaistow Greenstreet	Lambeth-Marsh Lambeth-Town South-Lambeth Fox-hall Nine-Elms Clapham Batterfea Wandsworth Putney Wimbledon Roe Hampton Barns Barn-Elms Moreclack East and West Shene Richmond Kew Ham Newington-buts Kennington Wallworth Camberwell Peckham Dulwich Stockwell Stretham Wodon Beddington Upper and Lower Sheen Wallington Cafehalton Morden Martin Upper and Lower Tooting Craydon	Upper and Lower Deptford Greenwich Charlton Woolwich Plumsted Leigh Lufam Bechingham Eltham  Hoxdon Kingland Newington-Green Newington-Town  Tottenham Edmonton Southgate Enfield Northall  Mile-End Hackney  Lowlayton Layton-stone Walthamstow Woodford Chigwell Wanstead
Twice a day; at Eight in the morning, and Two in the afternoon.	Twice a day; at Eight in the morning, and Three in the afternoon.  Once a day; at Eight in the morning.	Four times a day; at 8 and 11 in the morning and 2 and 6 in the afternoon.  Twice a day; at Eight in the morning, and Two in the afternoon.	Seven times a day  Twice a day; at Eight in the morning, and One in the afternoon.  Three times a day; at 8 and 12 in the morning, and 5 in the afternoon.  Once a day; at Eight in the morning.  Three times a day; at 8 and 12 in the morning, and 5 in the afternoon.  Once a day; at Eight in the morning.

And for prevention of Delays, This is further to give Notice, That such persons as send Letters to any of the afore-mentioned Towns, and cannot conveniently deliver them into the proper Offices, are to allow a proportionable time for their conveyance from the Receiving-houses to the said Offices from whence they are dispatch: And such Letters that are directed to the Towns most remote, and of Consequence to be delivered in the Morning, it would be convenient they should be left over night, before the Messengers bring in their last Walks.

NOTE, That for every Letter and Parcel from these Towns to London, you are to pay One Penny at the Receiving-houses there: And from London to the aforefaid Towns, the Messenger is allowed for his own pains and Care, to take a Penny for each Letter or Parcel at the delivery, and no more.

Any person (either in City or Country) that desires one of these Papers, sending to any of the above-named Six Offices, may have them deliver'd Gratis.